



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

It has isolated a topic in which the public has a profound interest and given it a terminology which none but experts can understand. Recent as it is, its pathway is already strewn with dead books. It has desouled psychology. He insists that the only way of salvation is the out-of-door natural history standpoint and, in this work which is devoted to the psychological and biological significance of rhythm in the human organism, he collects many facts from normal and abnormal life that show a monthly periodicity. Reminiscence, he thinks, shows this type and he collects various cases. His work is evidently inspired by flieses noteworthy study of pathological phenomena which took its point of departure from the menstrual rhythm and its relations to the nasal organ. There are various other periods that Swoboda thinks he has established. Periodicity is a spontaneous tendency to repetition and certain *freisteigende* impressions in waking hours, in twilight reveries, in dreams, in the creativeness of artists and writers, in power to recollect, in the sexual life, in circular insanity, in conversions, conceptions, epileptic tendencies, moods in people subject to them, whom he thinks a class by themselves, all have a monthly rhythm. This is not very apparent in the relational life of association which is dependent upon the environment, but if we only had a method of measuring the spontaneities of mentation, he believes that his thesis would be abundantly demonstrated. All that can be said of it now is that it is an interesting and suggestive but by no means demonstrated doctrine which his book represents.

*Proceedings of the Third Meeting of the American Philosophical Association*, Princeton Univ., Dec. 29, 30, and 31, 1903, with the address of the President, *The Eternal and the Practical*, by PROFESSOR JOSIAH ROYCE. New Era Printing Co., Lancaster, Pa., 1904. pp. 142.

This pamphlet gives very brief extracts of many papers which must have made a very memorable meeting, and prints the address of President Royce on *The Eternal and the Practical* in full. After reading and rereading the abstracts it is very difficult to form any very clear idea of what many of them attempted to say. For instance, the paper of Spaulding on *The Establishment of Association in Hermit Crabs* is absolutely unintelligible although his topic is plain. The few lines on Sheldon's paper on *Intensity* convey no idea that the writer of this note is able to grasp. McAllister's experiments, Tuft's paper on *Moral Sense in British Thought*, and to a somewhat less extent, the contributions of Sewall, Campbell, Montgomery, Hammond and Creighton, no doubt in themselves luminous and valuable papers, cannot possibly have any lucidity to those who are compelled to depend upon these abstracts for their knowledge.

*Einführung in die Philosophie der Reinen Erfahrung*, von JOSEPH PETZOLDT. Vol. II. B. G. Teubner, Leipzig, 1904. pp. 341.

The most essential feature of this book is the attempt to carry through the thought that man is not a durable type but an organism in a very active stage of development. But the permanent condition of men, the author holds, can be developed in its main features and on its formal side, and thus only we get the basis of ethics, æsthetics, etc. Regularity consists in the sequence of development and the tendencies to stability are psychic. The question of a goal of this development and of its ethical, æsthetical and logical characteristics constitutes the most interesting part of this book. It seems to the writer of this note to rest on two contradictory assumptions. On the one hand it makes concessions to evolution and gives it a large sphere, but on the

other hand it assumes that at the present stage of things we can predict finality, and it is on this that all his sequences are based.

*A Journey to Lhasa and Central Tibet*, by SARAT CHANDRA DAS, C. I. E. E. P. Dutton & Co., New York, 1902. pp. 285.

This learned and Christianized Hindu, Chandra Das, born in 1849, became an engineer. One of his fellow students was a lama from Tibet. In 1879, and again in 1884, Das visited Tibet, spending some time at Lhasa and meeting the grand lama. He spoke their language and wore the dress of the country and accomplished an enormous amount of literary work in the way of translations and rendered great service to geography. For political reasons the story of his travels is only just published. He underwent enormous hardships but was privileged to see very much that no English writer has ever witnessed. He gives us interesting perspective drawings, and also a few photographs of the lama, and some of the great Buddhist temples in that country.

*Ethnic Factors in South America*, by TALCOTT WILLIAMS. The Annals of the American Academy of Political and Social Science, July, 1903. pp. 25-31.

These leaflets are noteworthy for the general statistics which they contain. In South America, we are told, the population is to-day from half to three-quarters Indian and the white population not over one-fifth. This latter small Spanish speaking people, with odds of five or six to one, is endeavoring, in a region still containing a free and aboriginal population, or its descendants mixed with negro slaves and half-breeds, to maintain and advance the civilization of the Latin races of South Europe. In South as in North America ethnic differences are not sufficiently borne in mind. South America with its total population of forty million people, of which hardly eight million are pure whites, seems destined to maintain this disproportion.

*A Practical Treatise on Nervous Diseases*, by F. SAVARY PEARCE. D. Appleton & Co., New York, 1904. pp. 401.

This text-book is intended for students and general practitioners. Doubtful points in neurology are curtailed and the practical aspects held chiefly in view. The first forty-seven pages are given to general anatomy and physiology of the nervous system. Then follow methods of examination, prevention of disease, symptomatic disorders, diseases of the cranial, peripheral, spinal nerves, of the brain membranes, local brain diseases, those of the cord, functional, vasomotor, trophic, toxæmic, parietic, troubles, with an appendix on the disorders of sleep. The book is illustrated by ninety-one diagrams and illustrations many of which are pictures of special cases from the author's practice.

*Malay Magic*, by WALTER WILLIAM SKEAT. Macmillan & Co., Ltd., New York, 1900. pp. 685.

The contents of this book is divided conveniently into ideas concerning nature, man, his origin, soul, place in the universe, the relations with the supernatural world, the Malay pantheon, magic rites connected with air, earth, water and fire, and as affecting the life of man, including birth, adolescence, betrothal, marriage, funerals, medicine, dances, games, theatre, war, weapons, divination and the black art. A number of interesting illustrations are scattered through the book.

*Le monde Polynésien*, par HENRI MAGER. Schleicher Frères, Paris, 1902. pp. 250.

The origin of the Polynesian Islands is first treated and then the